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For the

Station at Cape Town

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THE  
MISSIONARY MAGAZINE  
AND  
CHRONICLE,

RELATING CHIEFLY TO THE MISSIONS OF

*The London Missionary Society.*

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BRIEF MEMOIR OF ANDRIES STOFFLES.

THE Hottentot churches which have been gathered in South Africa, through the instrumentality of the Society's Missionaries in that country, contain many eminent examples of Christian character and worth. With one or more of these fellow-members of the same spiritual body, it would be delightful to the friends of Missions at home occasionally to hold personal intercourse; but such meetings have been hitherto exceedingly rare, nor is it probable that circumstances will arise to make them of more frequent occurrence for the future. The late

Andries Stoffles was one of the very few of the Hottentot converts whom we have had the happiness of welcoming among us. By multitudes of the friends of Africa in this country, he is affectionately remembered, as one who was renewed after the image of Christ. Stoffles came to plead the cause of his wronged and suffering countrymen; to ask on their behalf for the sympathy and aid of British Christians. He was a powerful advocate, for he possessed, in union with the influences of religion, the eloquence of nature and the strength of truth, and left no heart unmoved, no mind unconvinced by his statements and his appeals. Having sickened in our ungenial climate, he returned to Africa, but only survived a few days after reaching the Cape. To his latest hour, we are assured that he had peace and joy in believing; and the light of the Saviour's love fell fully on his soul as it departed to the world of glory. Many friends will be gratified by the following brief narrative of his life, kindly furnished by an honoured Missionary of the Society now in Africa:—

#### *His birth and early life.*

Andries Stoffles was born about the year 1776, on the banks of the Bosjesman River. He was a Hottentot of the Gonah tribe, which, as a distinct tribe, though once numerous, has now almost ceased to exist. The country which they inhabited is called the Zuirveld, lying between the Gamtoos and the Great Fish River. From his boyhood, Stoffles was a close observer, and was gifted with an excellent memory. With a naturally sound judgment he possessed an active mind and a sanguine temperament; and consequently at an early age he was found mingling in the fierce feuds and conflicts which arose at that period between the Dutch Boors and Hottentots. In one of these engagements he was severely wounded, and narrowly escaped the loss of life. On another occasion, a waggon went over his body and nearly killed him. These accidents caused much pain to him in after life, and, in his own opinion, considerably aggravated, if they did not originate, the disorder under which he eventually died. After his conversion, the remembrance of occurrences which had so nearly proved fatal, always deeply affected him, and he was frequently heard to remark, that had he died then, he should have been lost for ever.

#### *His conversion.*

An event which greatly determined his future course in life was the circumstance of his being taken prisoner by the Caffres, and carried from his own country into Caffreland. There he resided for some time, learnt the Caffre language, and was employed as an interpreter. In that capacity he was taken by a Caffre chief to Bethelsdorp, about the year 1810. Stoffles was then in a savage state, and arrayed in the Caffre fashion, his only clothing a dressed cow skin thrown loosely over his shoulders, and his body smeared with grease and red ochre. When first he attended Divine worship at

Bethelsdorp, he was so ignorant of its purpose and meaning, as to suppose that the people had assembled to receive rations of provisions, or presents of beads and buttons. But he was soon undeceived—Divine grace speedily reached his heart, though it was some time before his mind was fully enlightened as to the way of salvation. His second attendance in the house of God has been thus characteristically described by himself:—

“The preacher spoke of every thing I had done from my childhood. I said to myself, ‘This is very strange, surely my cousin must have gone to the Missionary and told him all about me.’ My cousin said, ‘No, I never spoke about you to the Missionary. The Bible is that which tells you about your own heart.’”

The conviction of sin smote immediately upon his conscience, and he was no longer the same man. True, he returned to the Caffres, and tried to be happy in his former ways; in dancing, and merriment, and idle mirth; but conscience pursued him, and he could find no rest.

Labouring under a deep sense of sin, and having in vain sought relief to his mind in heathen companionship, Stoffles returned to Bethelsdorp, and again listened to the preaching of the Gospel; but his convictions were only strengthened, and the agitation of his mind increased in proportion. Overcome by his internal conflicts, he frequently hastened from the chapel to the bush, weeping aloud. Here, it is said, he would spend hours and even days apart from human intercourse, praying to God for mercy, and seeking for rest to his heavy-laden spirit. In this state he continued for two or three years, bowed down under the consciousness of guilt, beset by the terrors of self-condemnation, and unable to apply to himself the rich remedies of the Gospel of peace. But He who hath promised not to break the bruised reed nor quench the smoking flax, at length shed abroad a



clearer light in his soul—the way of salvation through a crucified Saviour was fully revealed unto him—his penitential sorrow did not cease, but its bitterness was gone—he saw by faith the “Lamb slain from the foundation of the world”—the burden of sin passed away—his eye glistened, and his mouth was filled with joy, for the blood of Christ had imparted peace to his soul.

*Progress in the Christian life—Imprisonment for Preaching the Gospel.*

Turned from darkness to light, Stoffles at once testified of the grace of God to those around him, manifesting the utmost anxiety for the salvation of his fellow-men. His conversations, addresses, and prayers deeply impressed all who heard him. Often were whole assemblies of natives and Europeans melted into tears when he spoke to them of the dying love of his Saviour. This was the subject ever uppermost in his mind, and in dwelling upon it his flow of language was peculiar to himself. His wife and many of his relations also turned unto God.

Some time after his conversion, a magistrate, residing at a distance from Bethelsdorp, applied to the station for a few men to assist in the public works. Stoffles volunteered to go, but no sooner arrived in the locality than he began to preach to the Hottentots and slaves with great effect. There was much weeping, and it was said that he would “drive all the people mad.” He was forbidden to preach, but Stoffles said he could not hold his tongue, and he was consequently sent to prison. But the prisoners were numerous, and Stoffles began preaching to them with similar effects; so that the only alternative was to release him, and send him back to Bethelsdorp. He ever considered it an honour to have been in prison for the word of his Saviour.

*His attachment to the Missionary cause.*

When the Missionaries for Lattakoo arrived in Africa, Stoffles accompanied them to their station through the country of the wild Bushmen, to many of whom he was the first to convey the glad tidings of salvation. He assisted in the opening of the Lattakoo Mission, and remained there four years. To the Missionaries, who placed the fullest confidence in him, he rendered essential service. Stoffles had such a knowledge of the native character, that the brethren could always beneficially consult him. He travelled with the Missionaries to all the towns and villages of the Bechuanas and Corannas—he conducted the Rev. J. Campbell on his second journey in Africa to Kurrechane, and the Rev. Mr. Miles, through Caffraria to the Tambookie country; he likewise travelled much with the Rev. Dr. Philip. In all these journeys, though often wearied

from the day, Stoffles never went to rest without singing a hymn and prayer.

*His patriotism.*

Stoffles was a true patriot; his concern for the welfare of his countrymen increased with his years, and he entered with earnestness and intelligence into every subject connected with the general state of the country. He felt keenly the degraded condition of his people, as having lost their hereditary lands, their property, and their freedom; and his mind was constantly engaged in considering the means by which it could be improved. When the Hottentots gained their civil liberties, his joy was extreme, and when Government offered them land at Kat River, he was one of the first to accept the offer; and, though it involved at first great hardship and privation, yet as he thought it was for his country's good, he was amongst the foremost to go and take possession of what he termed the Hottentots' Land of Canaan. In the same spirit, he subsequently devoted himself entirely to the welfare of the settlement, and the people at the several locations all regarded him as their friend, and guide, and defender. His services, in reference to the spiritual concerns of the people at Kat River were also highly important. Until a Missionary came to that part of Africa, Stoffles, with the assistance of other pious natives, conducted the services on the Sabbath, and every evening in the week. He afterwards acted as deacon of the church at Philipton, and watched over the souls of the flock with great zeal, faithfulness, and activity. He conducted the prayer-meetings with marked propriety, and his addresses on those occasions produced the happiest effects among the people.

*His visit to England, and death.*

In February, 1836, Stoffles embarked for England with the Rev. Dr. Philip, Mr. Read, jun., and Jan Tzatzoe, the Caffre Chief; and arrived in London on the 14th of May. He wished to exert himself in England on behalf of his nation; to see, he said, the people by whom the Gospel had been sent to his country; and to express his gratitude to them for the inestimable blessing. These objects he effected, but not to the extent which he desired. Before the Aborigines' Committee of the House of Commons, he stated the grievances of his afflicted countrymen, and produced a strong impression in favour of their claims and his own. To the friends of Missions in various parts of the kingdom, his animated and eloquent addresses, joined with his fervent, unaffected piety, afforded the highest interest and the most hallowed delight. But in October, 1836, his health began rapidly to decline, owing to the hostile in-

fluence of the climate, and causes before referred to, and it was recommended that he should leave England immediately. On the 7th of Nov. he embarked for Africa, with the Rev. J. Read, jun., and the Rev. E. Williams. At the commencement of the voyage, his health apparently rallied; but after crossing the line, a relapse followed, and on his arrival at the Cape he began rapidly to sink. He was confined at Green Point for a short time, but was finally released from suffering on the 18th of March, 1837.

In his dying hours, his mind was calm and resigned. He had never, he said, enjoyed more of the presence of God his Saviour than during the voyage. When he ceased to anticipate recovery, he expressed

regret at not being spared "to go and tell his people what he had seen and heard in England. He would go and tell his story in heaven, but he thought they knew more there than he could tell them."

The death of Stoffles will be lamented by multitudes of the natives, both within and beyond the Colony; the people of Kat River were scarcely to be comforted, and it was feared by some that his wife and daughter, who were exceedingly attached to him, would fall sacrifices to their grief. But many prayers have been offered on their behalf, that their deep affliction may bring forth abundantly the peaceable fruits of righteousness.

### HUMAN SACRIFICES IN GOOMSUR.

COMMUNICATIONS on this painful subject were made to the friends of the Society in the *Missionary Magazine* for last month. It was likewise stated, that from a view of the information they had received, the Directors had been led to contemplate a Mission to Goomsur, the scene of the almost unexampled cruelties to which attention was then reluctantly invited. Intelligence on the same subject has been subsequently received from our Missionaries at Vizagapatam; the tenour of which fully sustains the views previously entertained by the Directors, and which they are persuaded have since been extensively adopted among the disciples of Christ in this country. It will be seen by the details now given, that a Mission to the Khoonds would be attended by many circumstances of a peculiarly favourable, kind. True, their superstition is deeply-rooted, and sanguinary in the extreme; the human victims whose blood it requires are doomed in earliest childhood to the sacrificial knife, a fact which in itself is calculated to deepen the impression of the moral callousness of the people, and to enfeeble the hope of their speedy acceptance of the Gospel of Christ. But, on the other hand, it will be observed, that the Khoonds are chiefly a pastoral race, comparatively secluded from the world, and free from many of the vices and prejudices which abound amid the great masses of mind in India; that they are exempt from the thralldom of caste, one of the strongest barriers with which in India the Truth has to contend; that their priests exercise but little power over them, and that probably even their dreadful custom of offering human sacrifices arises, not from wanton barbarity and delight in blood, but from a deep conviction in the minds of the people, that it cannot be dispensed with, its observance being apparently regarded by them as essential to the fertility of the land, on the products of which they mainly rely for subsistence. There appears good ground to hope that the people would willingly abstain from this great enormity if once convinced of its uselessness as well as its criminality. Under these circumstances, the field now before us urgently calls for the earliest efforts which can be made on its behalf, and must be regarded as peculiarly inviting to the Missionaries of Christ. Messrs. Gordon and Porter, under date 4th of August last, thus write:—

"The late war in the Goomsur Country (a district situated 200 miles from hence) has opened a most important and interesting field of Missionary labour, which we hope the Society will take up. The Khoonds, a people inhabiting the hilly part of that country, appear quite distinct in manners and religion from the people inhabiting the plains. They have no caste among them, nor any of the



peculiar manners of the Hindus. They are barbarous and uncivilised, and their superstition is of a most sanguinary kind; they offer human sacrifices, and present the blood of the victims as a libation to their goddess, the Earth, or Ceres. These people have among them an order of priests, who are not so much venerated by them as the Brahmins are by the Hindus. In reference to their sanguinary customs, the following is an extract of a letter which has appeared in one of the Madras papers:—

“The Khoonds are now discovered to be in the habit of sacrificing children annually at sowing time, in a most cruel manner, for the purpose of propitiating the demon of their worship, and of securing, as they suppose, a good harvest by the blood of their victims.

“At this season of the year,\* just before the turmeric shrub is planted, the Khoonds make the sacrifice alluded to. They select, as their victims, male children who are devoted from infancy to this purpose, and are sold to the Malles or Kunwars† of the different villages. When the ground is ready, the victim is led forth, bound to bamboos for the better security, and taken into the open plain. The cultivators assemble, and, at the supposed auspicious moment, commence the dreadful carnage by hacking (with knives) the body of the truly pitiable creature; each cutting off a part as quickly as possible, and hastening with it to the field whose fertility is the object to be secured. The blood, in which the Khoonds imagine the virtue of the spell to subsist, is then made, by pressure of the hand, to fall in drops upon the soil; and the flesh, not yet cold, is cast into the same ground. In hewing the body great care is taken not to touch a vital part; for should death occur before the blood is dropped on the field, the charm, according to the notions of the people, would be lost.

“Some of the Khoonds, on being expostulated with, asked what else they could do, as they should have no crops if they neglected to perform this ceremony. Yesterday,” continues the writer, “twenty-five intended victims who had been rescued by the Madras officers, were brought into the camp, and a party was sent out last night to rescue several unfortunate creatures about to be thus immolated.”

Messrs. Gordon and Potter further state, that “fourteen children, rescued by the officers of the Madras army, when bound for sacrifice, had been placed under the care of the Collector at Ganjam. We regret to add, that the Collector is now dead: the children will in consequence be located at Chicacole, under the care of a pious civilian in the Company’s service residing there. As soon as a Missionary comes to Chicacole, that gentleman will transfer the children to his care. Their instruction in the Christian religion will aid in forming a groundwork for the introduction and establishment of the Gospel in that idolatrous country, whose condition and whose claims are now beginning to be so fearfully disclosed.

“We hope,” the brethren observe in conclusion, “it will not be long before the Directors determine upon a Mission to the Khoonds, to declare amongst these blinded and debased people the unsearchable riches of Him who is Lord of the harvests, both of heaven and of earth, and on whom the children of men are alike dependent for the bread which perisheth, and that which endureth to everlasting life.”

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#### MISSION AT BENARES.

THIS ancient citadel of the hoary but polluted priesthood of Hinduism, in which the great adversary of souls had so long held undisputed dominion, is gradually

\* January.

† Chie fs.

yielding to the power of the Cross. A growing conviction among the natives, Hindu and Mohanmedan, of the emptiness and absurdity of their wearisome, debasing, and withal expensive superstitions, is the most prominent, if not the most hopeful, attribute of the deep moral ferment which has been produced by the dissemination of the truths of Christianity. From this a fast-spreading incitement to inquiry into the claims of our holy religion has naturally arisen, marked, as it would be expected, by the utmost diversity of motive, conduct, and disposition, in those who seek for information on the subject. Out of the immense number of immortal beings thus alternating, in every conceivable state of mind, between dumb idols and the living God, agitated by contending claims, interests, and feelings; some convinced without being changed, loving the darkness rather than the light; others believing the Gospel and anxious to embrace it, but held back by the dread of persecution or contempt; while others still remain wholly unmoved by the truths which are proclaimed; a few have, through the riches of Divine grace, been brought into fellowship with Christ, and formed into a church in connexion with this Mission. Letters dated in May last, including these and other features of interest, and addressed to the Foreign Secretary, have recently been received from the Rev. W. Buyers, one of the devoted Missionaries at Benares. After mentioning the happy death of a native female, a member of the Hindustani church, whose last hours were brightened by a calm and steady reliance on the Saviour, Mr. Buyers proceeds as follows:—

*Devotees.*

There is one class of people with whom we have more to do at Benares than, perhaps, any of our brethren elsewhere, and with whom it is very difficult to know how to deal. These are the devotees who come on pilgrimages. Benares swarms with thousands of them from all parts of India. Many of them on hearing the Gospel are much struck, and almost every month some of them appear so much affected, that they openly profess their convictions, and strip off their pilgrim badges, Brahminical strings, &c., join our people, and request to be baptised. We might have baptised twenty or thirty of these people during the year. The difficulty with them is this,—they are in general incorrigible wanderers, and to stay in one place would be misery to them. Those of them who have been regular devotees, were never accustomed to any work, or to any regular habits. Every place is their home, and from the regard in which they are held by the people, they can every where live in abundance.

Such persons, when impressed with the Gospel, will give themselves up to it with great apparent zeal, and in many cases seem very sincere. They will stay with us months, and, contrary to their usual habits, will even work diligently with their hands, and sometimes behave so well, and attend to the word with such simplicity of heart, that no objection to their baptism seems possible; and yet, perhaps, either before or after baptism they will go away without telling any one, or seeming at all to alter their minds. Out of this class there have been some excellent converts in India; but the insecurity connected

with them is so great, that we scarcely know what to do. It is impossible to lay down any rule as to the length of time a man should be kept a candidate for baptism, as one may give more decided evidence of character in three days than another would do in as many years.

We have lost several of this class in whom we had much confidence. Some were baptised, and others almost approved of. Not one of them acted improperly; and it is possible some of them were rather enticed, or forced away, by friends who had come in search of them. One of them had a wife and children about two hundred miles from Benares, and wished to go for them, but has not returned. There is one consolation, that although these have left us, they have carried the knowledge of Christ with them, and may yet feel it more powerfully, and, perhaps, spread some information respecting it over the country. I know of one who, though he left the Christians, has never joined again with the heathen in their worship, &c., but constantly shuts his shop on the Sabbath, and spends the day in reading the Scriptures. In this country there are many remarkable developments of character, such as are not to be met with in Europe; and this one feature is, perhaps, almost peculiar to India, that there are men who give up family and fortune for the Gospel, and yet will prefer living as solitary outcasts in the midst of the heathen, bearing the reproach of Christianity, but shrinking from association with Christians.

*Comparative view—Hindustani Church.*

You congratulate us on the progress that



our Mission has made, compared with our prospects about the time I came here. Certainly, things are in a more promising state, but I confess I looked and hoped for greater things. Had our faith and zeal been greater, no doubt the Lord would have blessed us more. We have much, however, to be thankful for, and though, perhaps, you may have formed too favourable an idea of our progress, I, who have had to struggle with the difficulties of advancing at all, am far from underrating the little that has been done. Benares is such an awful abode of iniquity and superstition, that nothing but a firm belief in the invincible power of the truth and the faithfulness of the Divine promises, could lead me to hope for its conversion at all. A little more than three years ago, as far as our Society is concerned, Mrs. B. and I were here alone, with no one, either European or native, to sit down with us at the Lord's table; but now our little Hindustani church has about eighteen communicants, and about as many baptised persons of both sexes who are not communicants. The Gospel may now be said to be planted, and to have obtained a positive

local existence in the midst of the densest mass of idolatry on the face of the earth. It is, however, as yet a feeble plant, and needs the utmost care of culture, to prevent it dying.

#### *Encouraging Prospects.*

But I now expect the work to go on at an increasing ratio. Our position is quite different from what it was. We can speak with ease in the language, and have zealous native assistants. Much truth has been already spread, and doubts and convictions have been produced in the minds of many of the heathen. A translation of the New Testament has been nearly finished in the most plain and simple dialect of the country. A church, though but a small one, has been formed, exhibiting publicly all the ordinances of the Gospel in the language and view of the heathen. In short, I conceive a foundation has now been laid, and a few years more of persevering, prayerful labour will give to Christianity in this city a form and consistency, which will enable it to stand trials, and to expand of itself.

Under date the 23rd of Sept. last, the following highly gratifying communication has been received from another of the brethren at Benares, the Rev. R. C. Mather. In addressing the Foreign Secretary on the progress of his labours at the period above referred to, Mr. Mather thus writes :—

Since I last wrote to you, I have experienced solid encouragement in my Missionary labours. A pundit, named Rám Prakrás, who had been in the habit of visiting me, often daily, for the last two years, has now made up his mind to come and live with the native Christians in my compound. He has been with us for more than a month, and has made surprising progress in the knowledge of the Gospel. He reads and studies day and night, and attends our devotional meetings morning and evening, and public worship on the Sabbath. He professes to have found the truth; openly acknowledges the sinful practices of which, as a pundit, he had been guilty in deceiving the people; speaks fearlessly against his own shastres, to all who come to see me or himself, and gives me great reason to think that his heart is even now under the power of the Divine Spirit. The fact of his taking up his residence with us occasioned some sensation among the pundits of the Sanscrit College, of which he was a student for several years. Some have tried to reason him out of his new scruples and convictions. An invitation being sent to him to repair to the College, he accepted it, and no sooner arrived than all his former companions gathered about him and set upon him with questions, some asking him, What he could

find in the Gospel? Others, What he had found amiss in his own religion, that he should forsake it, and his teachers, and his fellow-students? The meeting ended with a declaration on their part, that if he persisted and actually became a Christian they would kill him.

It is a source of heartfelt joy that this has not moved him; on the contrary, he waxes bolder daily, and expresses increasing satisfaction in having embraced the truth. He says, that he had always thought the Gospel a very easy book, and that it would not take much time to master it; and that now the more he reads the more he finds matter for deep thought. I told him that it was both simple and difficult, both shallow and deep, like their own Ganges; a child may bathe in it and not be drowned, and an elephant will find plenty of room in it to swim.

In this country, from the prevalence of caste, a great difficulty occurs in striking out the right way to treat a convert: the moment he thinks of becoming a Christian, his means of temporal support fail him, for no one will have anything to do with him. In these circumstances, if no help be given him he will starve or relapse, and if he receives help, the imputation may be cast upon him, that he has become a Christian for the



sake of bread. In this case I have acted as prudently as I could. To the individual in question I give only what is sufficient for his maintenance, and require him to assist me in my labours as a return for what he receives. What I give him is much less than a common illiterate servant would receive. The accession of this pundit has produced a considerable change in the minds of our native Christian brethren. Mirza John, of whom I have spoken before, has latterly seemed to grow in grace almost daily. His prayers have become of a truly spiritual character, and he has indeed waxed valiant for the truth. He is naturally a high-tempered, quick, courageous man; and these qualities sanctified are really invaluable. Since he has been with me he has given me great satisfaction, and I thank God daily on his account that I have so able and devoted a fellow-labourer in the Gospel. The pundit's decision has wrought so far on a Lallá, who occasionally writes the native character for me, that he has promised to follow his example in being baptised. Of course, you will feel with me that these are encouragements, and though they are little compared with what a lively imagination and an ardent zeal might conceive as possible, yet, little as they are, I receive them as

God's gifts, the first-fruits of a glorious harvest yet to be gathered into the garners of our Lord and Saviour Jesus Christ. I have continued my labours in preaching never less than six times a week, and I have often been in the city till nine and half-past nine at night, unable to leave the people who have come to inquire about, or to oppose, the truth.

My plan is, first to preach, and then, if any one has an observation to make, to hear it and to reply to it, and never to withdraw so long as one inquirer remains who has not been satisfied. This mode of controversy is somewhat new, so far as my own practice is concerned, but it certainly is attended with beneficial effects; it produces a confidence in the people, brings to light their secret objections, acquaints the Missionary with their habits of thought and speech, and supplies opportunities of bringing forward topics which might never otherwise be presented to them. It has its evils too, as it excites the passions and creates a storm; but as storms are not without their uses in nature, neither are they in grace. Lately, in consequence of Rám Prakás having come to live with us, several pundits have begun to attend our city services, and have disputed most resolutely.

### HINDU CONVERT AT BELLARY.\*

ONE of the members of the native church at this extensive and highly favoured Station, gives the subjoined account of his former heathen condition, and the manner in which he was led to a knowledge and love of the truth. His simple and touching statements, in reference to the sorrows and sufferings which he underwent, while seeking for peace amid the mockeries of Hindu devoteeism, describe the circumstances of multitudes of the natives of India at the present day. The way of peace they know not; and, as the individual now referred to once did, they only augment their own mental anguish and spiritual anxieties by the means they take to obtain relief. But, like him too, it may be hoped that numbers of those who are thus fruitlessly piercing themselves through with many sorrows, will be speedily brought to experience the same healing balm which he has found through faith in the great propitiation.

To the best of my recollection, when I was about the age of twenty-five, I first felt that I was a sinner and needed salvation, and being desirous of obtaining the favour of God, I made long pilgrimages to Kasee, (Benares,) Ramaishvara, Tripetty, Tirnamally, Madura, Juggernaut, Conjeveram, Ramagherry, Hurryhur, paying homage to the idols at these places, and washing in the rivers held sacred by the heathen. A period of seventeen years I spent in following lies, seeking peace to my troubled conscience,

but all in vain. Of this time I spent five years in the worship of Vishnoo, and had my shoulders burnt with the Chakrankita.† For seven years I performed the worship of Seeva. The rest of the time I spent in the adoration of idols of my own making.

About three years since I arrived at Bellary, and as I had often heard that if any one would take possession of a deserted temple, erect an image therein, and pay to it their adorations, they would obtain great merit, and God would reveal himself to

\* His heathen name was Ramaswamy; his Christian name is Moses.

† A ceremony designed to point out special dedication, made by a hot discus, the symbol of Vishnoo, being applied to the shoulders.

them; I, finding a deserted temple in the large tank, took possession of it, placing in it three images which I made, and to these I paid daily homage. I, at the same time, worshipped the sun, and made many prayers, and paid every attention to the decoration of the images I had set up. I suffered, also, some very painful penances, often lying for a long time in the sand, sometimes with my head covered with the sand, under a burning sun. I continued these ceremonies for the space of three months, and daily felt increase of sorrow and trouble of conscience, in consequence of finding that after all my pains I could not obtain peace of mind, and that God was not pleased to reveal himself to me. While I was in this troubled state of mind, Mr. Flavel came to me one day, and asked me why I was taking so much trouble in worshipping those lifeless images which I had made myself? On my telling him that I wanted to find God, and could not, he said to me, Come to my house to-morrow (appointing a time) and I will show you a sure way to find him. After speaking a little more he left me.

I went the next day to his house, as I promised to do, when he spoke to me a long time about the vanity of idols, and showed to me the way of obtaining peace of conscience through the blood of Christ, the Saviour of mankind. This was just what I had been seeking for, and I felt great joy; I felt at once the truth of his arguments against idols, for I had my own experience to teach me that they could do me no good. I was so fully persuaded that I had wasted my life and strength in vanity and lies, that I went at once, after my conversation with Mr. Flavel, and *broke the idols to pieces*, and

threw the fragments into the tank. I took off all the marks of idolatry from my body, and returned home to my family, informing them that I had at last found what I was in search of these many years back; that God had sent his servant to teach me the way of happiness, and that I was fully convinced that it was the right way. I then knelt down and prayed to God, thanking him for his mercy, in sending his servant to show me the way in which to serve and please him.

My relations were greatly provoked that I had determined to forsake the gods of our fathers, and deserted me, with the intention of having nothing more to do with me. They continued for some time to show their displeasure, till they found that it would not keep me from persevering in the course I had taken; they then returned, but were constantly persecuting and abusing me. The Lord, I thank his name, has given me grace to bear all patiently, and they have in a great degree desisted from their attempts to draw me back to their ways. I have found great delight in regularly attending the house of God, and hearing his word preached. The more I have heard, the deeper have been my convictions that I am in the right path. Peace of conscience I have found from believing in Christ. I desire to serve the Saviour who has bought me with his precious blood, and brought me out of darkness into his marvellous light. Since the time I renounced idolatry, I have found true pleasure in serving the Lord; I cast my soul at his feet, and look to his sufferings and death for the pardon of my sins and my acceptance with God.

### MARQUESAS.

THE most recent intelligence from the Missionaries at Santa Christina tends upon the whole to animate hope in reference to the people among whom they are labouring to spread the blessings of the Gospel. These devoted brethren have been gratefully refreshed in their comparatively isolated situation by the brief intercourse and fellowship which they have had with their brethren and sisters who sojourned with them on their way to the Navigators Islands; and to the natives themselves it is hoped that this visit has, under the Divine favour, been the means of benefit. The people seem to be gradually awakening to a perception of religious truth, and to pay more attention to the Sabbath. Their attachment to heathenish pollutions, though still lamentably perceptible, appears to waver and decline; while the superiority and advantages of civilised life, habits, and manners, which they have of late more especially witnessed, can scarcely fail to exercise a favourable influence on their minds. On these and other important points, the appended extracts from the Journal of the Rev. J. Rodgerson, forwarded from the Marquesas in June last, supply ample details. It is fervently to be hoped that the various events and circumstances embraced in this communication will, through Divine grace, be rendered materially conducive to the ex-



tension of the Redeemer's kingdom among the deeply degraded people inhabiting these islands.

*Meeting of the Missionaries.*

March 30.—A little before sunset, a brig came in sight. A gun being fired on board, I went off to her, and found her to be the *Dunnottar Castle*, from London. After the ship was safely anchored, I returned with the welcome intelligence that there were on board six Missionary brethren, five of them accompanied by their wives, appointed by the Society, to the Navigators group.

Mar. 31.—This morning our dear brethren and sisters came on shore, with Capt. Paterson and his lady. So many European females have probably never been seen at these islands before, certainly not at one time. The natives were greatly interested, and were particularly persevering in their efforts to see as much as they could of our visitors; consequently, during the day, our intercourse with our friends was subject to considerable interruption. In the evening the natives departed; we had some interesting conversation, and united in prayer, which was very gratifying, and, we trust, profitable to us all. The visit of our dear friends is indeed a great pleasure and privilege. We heartily pray that it may prove a lasting blessing to us, and that it may produce a good impression on the minds of the natives.

April 2.—Mr. Stallworthy went on board in the morning before breakfast. Mr. R. and myself, with our two little ones, followed immediately after dinner. We then seated ourselves around the table of our once dying but now exalted Saviour, where we offered united thanksgiving and supplication; where we beheld the symbols of our Saviour's love, and partook of the same as an acknowledgment of our discipleship, and as a declaration of our determination, with Divine aid, hereafter to live not unto ourselves, but unto him that loved us, and gave himself for us. After the service, our infant son was baptised. The child's name is John Iotete. Mr. Hardie administered the ordinance of baptism.

Altogether, we had a very interesting meeting, and we trust that the good effects of it will abide on our hearts for many days to come. A little after sunset we bade our dear friends farewell. We may see them no more in the flesh, but this visit will give us a feeling of peculiar interest in them, and we hope to correspond with them by letter for our mutual advantage. After taking leave, we came ashore, and the vessel was soon under weigh. May the blessing of God the Father, the Son, and the Holy Ghost, go with them, and abide with them.

*Regard of the principal Chief for the Sabbath.*

April 3, (Sabbath).—Early this morning there was some drumming by Vahanatehe's people, and we were afraid it would be continued through the day, but it soon ceased. It should be remembered that Iotete has not allowed this particular diversion among his people, for some time past, on the Sabbath.

In the forenoon, Mr. S. had two companies of people, one about 12 in number, the other 18. About 30 were present at Hanamiai in the afternoon.

*Efforts to improve the social habits of the people.*

April 5.—We had five of the principal chiefs of this valley and their wives to dine with us. Dinner being prepared, which consisted of two roast pigs and flour pudding, all, men and women together, were seated round the table, and behaved with propriety.

Shortly after dinner, we presented Iotete with a coat and pantaloons; the other chiefs each with a hatchet, and their wives with a fathom of blue cloth. To Iotete's wife we gave a large upper garment of red baize; and after a little friendly conversation, our company retired, seemingly much pleased. Iotete, perceiving that we had obtained a supply of European property, wished us to write to the king of England to send out a ship-load for him. During the evening one chief sent us a small pig and a bunch of bananas, as an expression of his gratitude.

We hope this meeting will be followed by some good effects. We have frequently besought the men not to exclude their wives from their feasts, when they have plenty of pigs, fish, &c., but to give them a portion; and we have now, by inviting them to our house, and causing them to sit round the table together, proved how anxious we are that no distinction should exist between a man and his wife. May the Lord bless our feeble instrumentality among these benighted people, whether of a more public or private nature, whether by the proclamation of the Gospel, conversation, or example; and to his name we will ascribe the glory.

*Increase of religious inquiry.*

April 10.—Great excitement has prevailed among the people to-day. This morning upwards of 100 natives were assembled at our worshipping place, when I arrived, dressed in their best cloth. During service they were more quiet and attentive than usual. When I concluded, several expressed their wish to repeat something after me. I



therefore read a prayer, in which they followed me, sentence by sentence, with much apparent interest.

We scarcely know to what cause to attribute this excitement. The circumstance of so many Missionaries proceeding to the Navigators Islands, led them to surmise why so large a number were sent there, while only two remained here. They have held many consultations among themselves on this subject, and have also inquired of us. We tell them that the people in the Navigators Islands are more numerous, and are very anxious to have Missionaries to instruct them. This intelligence, together with other recent circumstances, seems to have produced a good impression, and has, probably, induced them to assemble in greater numbers than before, to hear the Gospel declared unto them.

The people of Hanamiai have partaken of the feeling so strong and general in this valley, and about sixty now assemble for worship. It is cheering to us to see such goodly companies, and we pray that we may have a continuance and an increase of what our eyes have thus been favoured to behold.

#### *Death of the Queen.*

April 11.—This day we were much surprised to hear of the sudden death of the Queen, Iotete's wife. For several months past, her health had evidently been declining; she had frequently been supplied by us with medicines, but did not obtain any permanent relief. A few weeks ago her relatives sent to Taa'a, a valley in Dominica, for a Tuhuna, who, we understand, holds the combined office of doctor and priest, but his medicine and his incantations were alike ineffectual to her recovery.

Early this morning the Queen, her husband, and two of their children, had left home with a view of going to Hanatetena, to attend a marriage ceremony. Before leaving, she said the journey would be too much for her to accomplish in her weak state, but, being urged by those about her, she reluctantly complied.

The Queen died at Hanateio, a valley on the windward side of the island, and about six miles distant from the one to which she was going. After ascending and descending the high mountain which divides the windward side of the island from the leeward, she sat down, being quite exhausted, and died without a struggle. A little before noon the intelligence reached us; the whole valley was instantly thrown into perfect consternation, and nearly all the men went off to lend their assistance.

About sunset the body was brought home, accompanied by a number of men and women; many of the latter appeared to be almost frantic, tearing their hair, cutting their bodies, throwing themselves into the

most extravagant attitudes, and yelling in the most fearful manner. We could not refrain from tears, whilst contemplating fellow beings, born for immortality, degraded to a level with the beasts that perish. Sometime after the body was brought, the people became a little calmer. We all went down to the house; a number of women were sitting silently around their lifeless Queen, with grief pictured in their countenances; others continued to cry, hanging about her, clasping her hands, and putting her feet upon their heads; many of them rested not during the night.

April 13.—Toward evening I went again to the house. Iotete and several others were busily employed embalming the body with a mixture of turmeric, cocoa-nut, and other ingredients. They said they were *tabued* for a month, so that we should not expect their company during that time. During the day the body is kept in a sitting posture; occasionally it is placed outside in the sun, and laid down at night. They maintain that her death has been occasioned by sorcery; and it seemed impossible to convince them to the contrary, as they continue to affirm that there are no natural deaths among them, except in the case of very old people.

April 15.—Nearly all the inhabitants of Hapatone came early this morning to manifest their respect for the Queen, and sympathy for Iotete. They brought several pigs as presents to Iotete. As soon as they came in sight of the house, all cried aloud, many appeared as though they had lost their reason, and continued to dance, in a most frantic manner, for a considerable time.

They then proceeded to the house where the corpse was placed, and continued to dance in the same manner as before, and cry nearly all the forenoon. In the after part of the day upwards of one hundred of the natives came to see the Missionaries and their dwelling.

April 16.—A large canoe arrived from Dominica to-day; among the persons on board was the Tuhuna who had lately attended on the Queen. He had several pigs, which he presented to Iotete. Some of the people here accused him of having killed the Queen by sorcery.

April 17, (Sabbath).—Much excitement continuing to prevail among the people, in consequence of the death of the Queen, we thought it probable that they would not assemble for worship to-day. However, Mr. S. had two congregations in the morning. Among his hearers were several persons from Dominica, who were very attentive whilst he endeavoured to show them that death was the consequence of sin, and that those who believe in Jesus will, hereafter, be freed from suffering and death, and raised to the enjoyment of heaven.

In the afternoon between sixty and seventy of the natives assembled at Hanamiai, and, upon the whole, were attentive, whilst I endeavoured to improve the death of the Queen; to point out the impropriety which had lately been exhibited in the conduct of many of them, and to remove their erroneous ideas concerning the influence of witchcraft.

We hope the death of the Queen will be overruled for good. Nearly all the people have been here from the principal valleys in the island. Many have continued with us for several days, and we have had frequent opportunities of conversing with them, and of proclaiming in their hearing the way of salvation. Several have promised to commence making cocoa-nut oil, and for this purpose have been furnished with pieces of hoop-iron, with which to scrape off the kernel.

May 3.—The body of the late Queen has been put into a kind of coffin, made by hollowing out the trunk of a bread-fruit tree. The coffin was covered with white native cloth, over which civet was bound, in such a manner that the cloth appeared through the interstices in diamond network. Early this morning the body thus enclosed was removed from the house, erected for its temporary reception, into a dwelling-house belonging to Iotete, and in which he

and some others sleep. Here it is to remain.

Mr. Rodgerson subsequently visited Dominica, and closes his journal with a brief account of the state of the people in that island. Some of them treated his message with neglect, but the greater number listened with more than ordinary seriousness, and expressed a wish to have Missionaries sent to reside among them, and communicate to them instruction in the Christian religion. To Mr. Rodgerson, personally, the natives all evinced a friendly disposition, seemed anxious to win his good opinion, and promised to cease from fighting with their countrymen in the neighbouring islands. Mr. Rodgerson was considerably cheered by his visit to Dominica, and on one occasion felt particularly gratified to hear a native youth observe to a number of people by whom he was surrounded, that "the spirits of those who believed the word of God should go to a good place when their bodies were dead, but those who would not believe, to a bad one." On the 7th of May Mr. R. returned to Sta. Christina. During the period now under review, Mr. Stallworthy also made an extensive Missionary tour, instant in season and out of season, to communicate to the people the unsearchable riches of Christ.

## RAROTONGA.

THE following is part of the translation of a letter from the Native Church at Rarotonga, under the pastoral care of the Rev. C. Pitman, addressed to the Minister and Church assembling in King-street, Portsea:—

To the Friends and Church in England, and Brethren, and also to the Minister of our Minister, Mr. Pitman.

May you be saved by the true God, by Jehovah the real God, who has looked upon us with compassion, and blessed us. These are our words, which we declare unto you, that ye may know. Our true state in former times was heathen; what we did was entirely evil; we worshipped idols. Tangaroa was the name of our great god: we slew men and offered them to that idol, because we thought him to be the true God, and we were well pleased in worshipping him. When the word of God came to our land, then it was that we were rightly informed that Jehovah was the true God, and Jesus the sacrifice whereby sin is pardoned. We held that word, but did not strictly regard it. It was on the arrival of our minister, Mr. Pitman, that we were more fully informed that Jehovah was the true God, and Jesus the true Saviour whereby we are saved: we were then instructed in the word of God, and our minister has taught us to read and write. Men, women,

and children, understand. When the true season arrived, then sprung up ordinances, the ordinance of baptism and the eucharist.

Many have been admitted into the church. The people are also baptised, and are coming forward for baptism, in the name of the Father, and of the Son, and of the Holy Spirit. We are now dwelling comfortably, meditating on the wonderful compassion of God, and we rejoice to think that you pray to God for us, that we may be blessed, that we may obtain salvation for our souls.

Through the amazing compassion of God we are made one; you are brought nigh to us, and we are brought nigh unto you. May our joy continue, even till we meet face to face in the kingdom of God, in that place of which our Lord Jesus has said to us, "I go to prepare a place for you." Let us be glad for these words.

This is another word to you, brethren; we pray to God for all heathen lands, that they may also become the people of God, even as you prayed to God for the heathen, and God has heard your prayers, inasmuch that the word of God has reached Rarotonga.



May it also reach all lands who are now as we once were!

This is another thing of which we have to inform you, that two men have been selected by the church as deacons, and two others have been set apart, and are gone to the heathen, whom we pity, because of their ignorance of the word of God; even as you pitied us, who now through the grace of God are brought nigh: may the whole world also be brought back.

This is another word, the two bells you sent us we received; these strange things caused us much surprise when we obtained them.

Now, brethren, let us be one in mind and action, that what we do may agree with the word of God; let us love one another: as God has loved us, so let us love.

We have another thing to inform you; our minister is very diligent in making known to the people, and instructing the

children in, the word of God. He is very kind to us, and bears up under the evils which arise in the land; he is exceedingly desirous that the kingdom of God may advance in our land, that the people may obtain grace; therefore it is that we hold fast the word of God.

If agreeable to you, write to us a letter, that we may know your thoughts, and that we may rejoice to know what you have to say to us. This is what we have to say to you, brethren, in Britain, in the town of Mr. Pitman, and also to his minister. Nothing more to add, brethren.

May you be saved by Jehovah the true God, and by Jesus Christ our Redeemer.

From the church in Rarotonga, in the town where lives Mr. Pitman, in Vaikotobu,\* is this letter written.

March 9th, 1837.

\* General name of the settlement is Gnatangiia.

### ARRIVAL OF THE MESSRS. STRONACH, LESSELL, AND LYON, AT CALCUTTA.

ON the 12th of December last, the Rev. Messrs. A. and J. Stronach, the Rev. W. P. Lyon, and the Rev. T. L. Lessell, with their wives, arrived in Calcutta, by the *Broxhournbury*, Capt. Chapman. Through Divine mercy their voyage was favourable, and they were each in the enjoyment of health. The brethren, A. and J. Stronach,

had taken their passage for Singapore, and expected to embark for that colony on the 1st of January. "We are anxious," they write, "to arrive there as speedily as possible, especially as we have heard of the lamented departure from this world of our esteemed brother Mr. Wolfe."

### RETURN OF MRS. PIFFARD FROM INDIA.

MRS. PIFFARD, the wife of our devoted brother, the Rev. Charles Piffard, has arrived in England, from Calcutta, by the ship *Reliance*, Capt. Warner. Under the favour of Divine Providence, accompanied

by two of her children, she has been safely conducted to this country. The decline of health obliged Mrs. Piffard to leave India for a season, and she is now contemplating a visit to the Continent of Europe.

### EMBARKATION OF THE REV. JOHN HANDS, AND THE REV. JAMES SEWELL, FOR INDIA.

ON the 24th of February, the Rev. John Hands embarked for Madras in the *Lady Raffles*, Capt. Biles. This is the third time our honoured and devoted brother has gone forth to that part of the world. On his arrival in India, Mr. Hands, whose health had been greatly renovated by his sojourn in England, and his visit to the north of Europe, will proceed to Bangalore, and take temporary charge of that Station, on behalf of our brother, the Rev. W. Campbell,

whose departure from this country is deferred for some time.

Mr. Sewell having received the appointment of the Directors to labour in the Madras Presidency, and accompanied by Mrs. Sewell, also embarked at the above period, in the *Lady Raffles*, for Madras. The Directors were happy to secure for Mr. Sewell the advantage of his going forth with Mr. Hands to the field of his future labours.

### ORDINATION OF MISSIONARIES.

Mr. T. JOSEPH.

ON Thursday, Sept. 21, Mr. Thomas Joseph, late of Caermarthen College, appointed to the South Sea Mission, was ordained at Caermarthen. The following ministers en-

gaged in the solemn service:—the Rev. D. Evans; Rev. D. Davies, (Mr. Joseph's tutor;) Rev. D. Davies, of Cardigan; Rev. John Breese; and Rev. W. Jones.



## Mr. W. GILL.

On Thursday, Oct. 12, Mr. William Gill, having received the appointment of the Directors to labour in connexion with the South Sea Mission, was ordained at Barbican Chapel. The Rev. John Young, A.M.; Rev. John Williams; Rev. J. Arundel, Home Secretary; Rev. A. Tidman, (Mr. Gill's pastor); Rev. R. Cecil, (Mr. Gill's tutor); and Rev. W. S. Palmer; conducted the ordination service in the usual manner.

## Mr. C. G. STEVENS.

On Monday evening, Nov. 27, Mr. Chas. Green Stevens, (student from Homerton College,) also appointed to the South Sea Mission, was ordained at Bridge-street

Chapel, in Bristol. Reading the Scriptures, Questions, and Ordination Prayer, by the Rev. Mr. Hunt, Rev. T. Haynes, and Rev. H. J. Roper, respectively. The Rev. Dr. J. P. Smith, (Mr. Stevens's theological tutor,) delivered the charge; Rev. J. Williams described the field of labour; and Rev. Mr. Lucy concluded with prayer.

## Mr. JAMES SEWELL.

On Thursday evening, Feb. 22, Mr. Jas. Sewell, of Homerton College, appointed to labour in the Madras Presidency, was ordained at Craven Chapel. The Rev. John Hands, Rev. J. Arundel, Rev. J. Williams, Rev. R. Knill, and Rev. J. Robinson, engaged in the solemn service.

## LETTERS RECEIVED FROM MISSIONARIES, &amp;c.

SOUTH SEAS, 1836.—Tahiti, Rev. Chas. Barff, Oct. 20.

ULTRA GANGES, 1837.—China, Mr. J. R. Morrison, July 31. Malacca, Rev. S. Dyer, Aug. 1. Pinang, Rev. T. Beighton, Sept. 4, and Sept. 8.

EAST INDIES, 1837.—Calcutta, Rev. A. F. Lacroix, Oct. 3. Rev. C. Piffard, Sept. 29. Rev. Messrs. Stronach, Lessell, and Lyon, Dec. 20. Benares, Rev. R. C. Mather, Sept. 23. Surat, Rev. A. Fyvie, Sept. 15, and Dec. 15. Madras, Rev. J. Smith, Aug. 14, (two,) Sept. 11, and Oct. 2. Rev. W. H. Drew, Oct. 2, Oct. 31, (two,) and Nov. 11, (two.) Vizagapatam, Rev. Messrs. Gordon and Porter, Aug. 4. Rev. J. W. Gordon, Aug. 1. Cud-dapah, Rev. W. Howell, July 15, (two,) Sept. 30, (two.) Chittoor, Rev. J. Bilderbeck, July 28. Bel-lary, Rev. J. Read, July 19, Sept. 3, and Sept. 8. Bangalore, Rev. Messrs. C. Campbell and Rice, Aug. 8. Rev. C. Campbell, Sept. 8. Salem, Rev. G. Walton, Aug. 9, 10, 11, 12, 14, 15, 16, and 17. Com-baconum, Rev. J. E. Nimmo, Sept. 3. Coim-bator, Rev. W. B. Addis, Sept. 30, Nov. 11. Nager-coil, Rev. Messrs. Mault and Miller, Oct. 3. Ne-

yoor, Rev. C. Miller, July 6. Quilon, Rev. J. C. Thompson, Sept. 1. Rev. Messrs. Thompson and Miller, Aug. 25.

SOUTH AFRICA, 1837.—Cape Town, Mrs. Philip, Dec. 1, and Dec. 8. Paarl, Rev. W. Elliott, Oct. 30. Tulbagh, Rev. A. Vos, Dec. 20. Caledon Institution, Rev. H. Helm, Nov. 1. Pacaltsdorp, Rev. W. Anderson, Nov. 25. Bethelsdorp, Rev. J. Kitchingman, Nov. 18. Port Elizabeth, Rev. A. Robson, Nov. 10, Nov. 14, Nov. 18. Mr. R. Edwards, Nov. 26. Graham's Town, Rev. J. Monro, Dec. 15, Dec. (no day specified.) Graaff Reinet, Rev. A. Van Lingen, Nov. 23. Theopolis, Rev. C. Sass, Nov. 14. Griqua Town, Messrs. Wright and Hughes, October. Mr. J. Hughes, Nov. 1, and Nov. 3. Kuruman, Mr. R. Hamilton, Nov. 3.

AFRICAN ISLANDS, 1837.—Mauritius, Rev. D. Jones, Dec. 6.

WEST INDIES, 1837 and 1838.—Demerara, Rev. J. Scott, Dec. 18, and Dec. 19. Rev. C. Rat-tray, Dec. 11. Rev. R. B. Taylor, Dec. 7, and Dec. 26. Jamaica, Mr. J. Howell, Jan. 11.

## MISSIONARY CONTRIBUTIONS,

*From the 1st to the 28th of February, 1838, inclusive.*

£ s. d.	£ s. d.	£ s. d.	£ s. d.
T. Wontner, Esq. to make his donation, as a Life Member, 150 <i>l</i> .....	34 10 0	Misses Eliza and Ellen Sellman, for 3 Chapels in Travancore .....	30 0 0
J. T.....	9 0 0	Paddington Chapel—	
For Mis. Ship..	1 0 0	For Missionary Ship.	
	10 0 0	Mrs. Stratten and the Ladies .....	43 0 0
Miss Ware .....	10 0 0	Col. by Rev. J. Williams .....	58 0 0
A Lady, per Mr. J. Jackson .....	1 1 0		101 0 0
C. per the Editor of the "Evang. Magazine" ..	2 2 0	Surrey Ch. Aux. Soc. on account .....	116 19 2
Hon. Mr. Baron Gurney ..	50 0 0	Walworth, York-st. Aux.—	
T. O. ....	5 0 0	For the Mission. Ship.....	202 11 0
For Wid. and O. Fund .....	1 0 0	Weigh House—	
	6 0 0	For the Mission. Ship.....	122 6 5
J. Brown, Esq. ....	10 10 0	Well-street—Ditto .....	30 0 0
Claremont Ch. Aux. Soc.—		Legacies.	
For the Mission. Ship ..	52 10 3	Of Miss Dorothy Miller, late of Mile End, less duty .....	180 0 0
For the Building Fund ..	7 3 6		
	59 13 9	* Erroneously entered, in the last Magazine, as the Legacy of the late Miss Dix.	
Craven Ch. Aux. Soc.—			
R. Sellman, Esq. and		Of Mr. W. Saltmarsh, late of James-street .....	10 10 0
		Of Mr. W. Nash, late of Battle-bridge .....	100 0 0
		H. M. for the Mauritius ..	50 0 0
		J. W. D. for the Hottentots at Fish River .....	5 0 0
		Per Miss Shephard, for Mrs. Drew's School, Madras .....	3 2 0
		A Friend to the London Mis. Soc. for 2 Nat. Tea. in the W. Indies, to be called John Howard & Matthew Henry .....	100 0 0
		For the Missionary Ship—	
		Rev. J. Williams, produce of Lectures.....	50 0 0
		T. Wilson, Esq. ....	25 0 0
		S. W. Silver, Esq. ....	21 0 0
		T. Farmer, Esq. ....	20 0 0
		J. Harcastle, Esq. ....	20 0 0
		T. Walker, Esq. ....	20 0 0
		Messrs. J. E. Spicer and Sons .....	10 0 0

£ s. d.			£ s. d.			£ s. d.		
Anonymous, per Rev.			<i>For the Missionary Ship.</i>			Preston, per Mr. J. Ham-		
J. Williams .....	10	0 0	Melbourn, Contributions			mer, in addition to 93l.		
J. Trueman, Jun. Esq. ....	10	0 0	at Ordination of Rev.			17s. 9d. acknowledged		
J. L. Benham, Esq. and			G. Charter .....	22	6 0	in September last .....	20	0 8
Family .....	5	0 0	Royston, W. H. Nash,			Kirkham Branch .....	16	3 2
J. E. Davies, Esq. ....	5	0 0	Esq. and family .....	7	0 0			
Mrs. J. E. Davies .....	5	0 0	<i>Cheshire.</i>					
R. H. Marten, Esq. ....	5	0 0	Stockport—					
J. Trueman, Esq. ....	5	0 0	J. Hampson, Esq. ....	5	0 0			
Mr. Smith, Kingsland	5	0 0				<i>Lincolnshire.</i>		
Half of an unexpected			<i>For the Missionary Ship.</i>			Spalding .....	13	17 2
profit, from a Friend	5	7 0	Mrs. P. Jackson .....	5	0 0			
Lady Culling E. Smith	5	0 0	Other Contributions ...	8	17 0	<i>Middlesex.</i>		
Messrs. Pow and Co. ....	5	0 0				<i>For the Missionary Ship.</i>		
W. Cooper, Esq. and						Hayes .....	4	0 0
family .....	3	0 0				Uxbridge .....	10	0 0
G. Marten, Esq. ....	2	2 0	<i>Derbyshire.</i>					
Mrs. S., per Messrs.			Belper, per Mrs. Strutt,					
Willis and Co. ....	2	0 0	for Mis. Ship .....	10	0 0	<i>Norfolk.</i>		
Miss Brewin .....	2	0 0				Norwich, T. Bignold, Esq.	10	10 0
Mrs. Smith, per Rev.			Aux. Soc. per A. N. Har-			<i>Northamptonshire.</i>		
J. Yockney .....	2	0 0	rison, Esq.—			Association of Independ-		
Mrs. Chesterton .....	1	1 6	Ashbourn .....	20	0 0	ent Ministers—		
Ellen Mary Marten ...	1	1 0	Alfreton and Silstone ...	7	13 8	Ashley and Wilbarston	4	10 0
Mrs. Platt .....	1	1 0	Belper and Heage, in-			Brigstock .....	11	10 0
Mr. Lemare, Sen. ....	1	1 0	cluding 2l. for Fem.			Creaton .....	12	10 0
A Friend, per Mrs. R.			Education .....	60	9 10	Kettering .....	21	6 3
Philip .....	1	0 0	Bakewell .....	7	3 7	Kilsby .....	14	8 2
Anonymous, per Rev.			Derby .....	108	6 5	Long Buckby .....	12	0 0
J. Williams .....	1	0 0	Green Bank .....	8	0 2	Market Harborough ...	26	18 10
Ditto .....	1	0 0	Heanor .....	4	0 0	Northampton, Castle-hill	12	0 0
A Lady .....	1	0 0	Ilkeston .....	10	10 0	King's Head-lane .....	18	0 0
S. Thurrowgood, Esq.	1	0 0	Melbourn .....	2	14 5	Commercial-street ...	30	0 0
Mr. Thompson .....	1	0 1	Matlock Bath .....	33	7 0	Rothwell .....	20	4 0
Little Martha .....	0	12 0	Riddings .....	2	0 0	Welford .....	15	0 0
Ranelagh Schools .....	0	12 0	Repton and Barrow, in-			Weedon and Floore .....	15	0 0
From the "Patriot"			cluding 1l. for Wid.			Wellingborough—		
Office .....	0	10 6	Fund .....	16	10 2	For Mrs. Mault's Sch.	6	14 0
The Mite of a Baptist			Wirksworth .....	8	1 4	Cheese-lane .....	8	10 4
Minister .....	0	10 0				Salem .....	24	3 8
A Lady .....	0	5 0	Less exps. 9l. 16s. 7d.* ...	279	0 0	West End .....	8	0 0
						Yelvertoft .....	6	3 6
<i>Bedfordshire.</i>			* 150l. acknowledged in Aug.			Swindon .....	3	0 0
Roxton, Little Fanny, for			<i>Devonshire.</i>			Less exps. 1l. 4s. 6d. ....	268	14 3
Missionary Ship .....	0	6 3	Ashburton .....	28	9 0			
<i>Berkshire.</i>			Plymouth, Norley Chapel,			<i>Nottinghamshire.</i>		
A Friend, Z. ....	2	0 0	for Wid. and O. Fund	5	0 0	Mansfield, Friends, per		
Ditto, for Mis. Ship .....	3	0 0	<i>Dorsetshire.</i>			Mr. Porter, for M. Ship	5	0 0
			Blandford .....	15	8 4	<i>Oxfordshire.</i>		
						Oxford, for Mis. Ship .....	25	0 0
			<i>Essex.</i>			<i>Shropshire.</i>		
Newbury, Pub. Breakfast—			<i>For the Missionary Ship.</i>			Newport .....	16	7 7
For Mis. Ship .....	31	0 0	Saffron Walden .....	14	0 0	<i>Somersetshire.</i>		
<i>Buckinghamshire.</i>			Loughton, Mr. and Mrs.			Per J. Spencer, Esq.—		
Newport Pagnell—			M'All .....	2	2 0	Shepton Mallet .....	7	0 0
For general purposes ...	32	12 4	<i>Gloucestershire.</i>			Bruton .....	10	3 6
For Missionary Ship ...	20	0 0	Nailsworth .....	11	9 0	Somerton .....	4	4 7
For Native Teachers ...	20	0 0	<i>Hampshire.</i>			Middle Lambroke .....	1	15 6
			Basingstoke .....	30	16 6	Wincanton .....	15	19 5
			<i>Hertfordshire.</i>			Wells .....	10	0 0
			Whitwell, Rev. J. S. Un-					
<i>Cambridgeshire.</i>			derwood, including 1l.					
Aux. Soc. per R. Hay-			for Mis. Ship .....	2	0 0			
lock, Esq.—			<i>Kent.</i>					
Ashwell Pub. Meeting	10	5 9	Canterbury, Guildhall-st.					
Bassingbourn, including			for Mis. Ship .....	12	0 0			
2l. 13s. 10d. for Wid.			Greenwich, Legacy of			Shepton Mallet, per Rev.		
and Orph. Fund .....	22	18 1	late Mrs. Mary Hayter,			W. R. Baker .....	6	15 0
Eversden .....	4	0 0	100l. 3 per Cent. Cons-			Norton .....	5	0 0
Barrington .....	2	11 0	ols, with dividend, less			Glastonbury .....	7	11 8
Cambridge, including			duty, valued at .....	83	0 0	Bath, for the Mis. Ship—		
16l. for the Chinese			<i>Lancashire.</i>			Mrs. Haweis .....	50	0 0
Mission .....	85	10 5	Liverpool—			Mr. Longford .....	5	0 0
Melbourn, including 4l.			W. Kay, Esq. (D.) .....	100	0 0	T. Jacombe, Esq. ....	5	0 0
11s. for Wid. and O.			For the Mis. Ship, per					
Fund .....	72	5 10	Rev. J. Williams ...	134	3 8	Mrs. W. Fletcher—		
Royston New Meeting	30	10 10	Ditto, A Friend, per			For the Mis. Ship .....	5	0 0
Royston Old ditto .....	24	3 3	Rev. D. Raffles .....	1	0 0	For Sch. at Kat River	10	0 0
Chishill .....	22	17 2	Crescent Chap. for Wid.			For Hott. at Fish River	5	0 0
Col. at Annual Meet.			and Orph. Fund .....	14	16 6			
Royston District .....	50	4 0	Manchester—					
			Per Rev. J. Williams,					
Less exps. 13l. 6s. 6d. ....	311	19 10	for Mis. Ship .....	196	8 1	Bristol, Master Wills, for		
			Darwen, Mrs. Potter,			Mis. Ship .....	1	2 0
March .....	2	2 0	for Mis. Ship .....	1	0 0	<i>Staffordshire.</i>		
						Leek, gen. purposes .....	37	6 0







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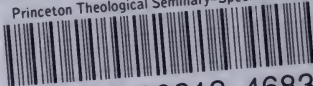
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